The Humble

ADVICE

Of the

ASSEMBLY

OF

DIVINES,

Now by Authority of *Parliament*

sitting at WESTMINSTER,

Concerning

A Larger Catechiſm;

Preſented by them lately to both Houſes

of PARLIAMENT.

A

LONDON,

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ADVICE

OF

DIVINES

TO

The Right honorable the Lords and Commons Assembled in PARLIAMENT:

The humble Advice of the Assembly of Divines sitting at WESTMINSTER.

Concerning

A Larger Catechism.

QUESTION.

WHat is the chief and highest end of man?

A. Mans chief and highest end is, to glorifie God, and fully to enjoy him for ever.

Q. *How doth it appear that there is a God?*

A. The very light of nature in man, and the works of God, declare plainly that there is a God: but his Word and Spirit only do sufficiently and effectually reveal him unto men for their salvation.

Q. *What is the Word of God?*

A. The holy Scriptures of the Old and New Testament are the Word of God, the only Rule of Faith and obedience.

Q. *How doth it appear that the Scriptures are the Word of God?*

A. The Scriptures manifeſt themſelves to be the Word of God, by their majeſty and purity; by the conſent of all the parts, and the ſcope of the whole, which is, to give all glory to God; by their light and power to convince and convert ſinners, to comfort and build up Beleevers unto ſalvation: But the Spirit of God, bearing witneſs by, and with the Scriptures in the heart of man, is alone able fully to perſwade it, that they are the very Word of God.

Q. *What do the Scriptures principally teach?*

A. The Scriptures principally teach, what man is to beleeve concerning God, & what duty God requires of man.

Q. *What do the Scriptures make known of God?*

A. The Scriptures make known what God is, the Perſons in the God-head, his Decrees, and the execution of his Decrees.

Q. *What is God?*

A. God is a Spirit, in, and of himſelf, infinite in Being, glory, bleſſedneſs and perfection; all-ſufficient, eternal, unchangeable, incomprehenſible, every where preſent, almighty, knowing all things, moſt wiſe, moſt holy, moſt juſt, moſt mercifull and gracious, long-ſuffering, and abundant in goodneſs and truth.

Q. *Are there more Gods then one?*

A. There is but one only, the living and true God.

Q. *How many perſons are there in the God-head?*

A. There are but three perſons in the God-head, the Father, the Son, and the Holy Ghoſt, and theſe three are one, true eternall God, the ſame in ſubſtance, equall in power and glory; although diſtinguiſhed by their Perſonall Properties.

Q. *What*

Q. *What are the Personal Properties of the three Person in the God-head?*

A. It is proper to the Father to beget the Son, and to the Son to be begotten of the Father, and to the Holy Ghost to proceed from the Father and the Son, from all eternity.

Q. *How doth it appear that the Son and the Holy Ghost are God, equall with the Father?*

A. The Scriptures manifest that the Son and the Holy Ghost are God, equal with the Father, ascribing unthem such Names, Attributes, works and worship, as are proper to God only.

Q. *What are the Decrees of God?*

A. Gods Decrees are the wise, free, and holy acts of the counsel of his Will, whereby, from all eternity, he hath for his own glory, unchangeably fore-ordained whatsoever comes to pass in time; especially concerning Angels and Men.

Q. *What hath God especially decreed concerning Angels and Men?*

A. God, by an eternall and immutable Decree, out of his meer love, for the praise of his glorious grace to be manifested in due time, hath elected some Angels to glory; and in Christ hath chosen some men to eternall life, and the means thereof; and also according to his Soveraign power, and the unsearchable counsell of his own Will, (whereby he extendeth or with holdeth favour as he pleaseth) hath passed by, and fore-ordained the rest to dishonour and wrath, to be for their sin inflicted, to the praise of the glory of his justice.

Q. *How doth God execute his Decrees?*

A. God executeth his Decrees in the works of Creation and Providence; according to his infallible fore-

knowledg, and the free and immutable counsel of his own wil.

Q. *What is the Work of Creation?*

A. The work of Creation is that; wherein God did in the begining, by the Word of his Power, make, of nothing, the World and all things therein, for himself, within the space of six days, and all very good.

Q. *How did God create the Angels?*

A. God created all the Angels, spirits, immortal, holy, excelling in knowledg, mighty in power, to execute his Commandments, and to praise his Name; yet subject to change.

Q. *How did God create man?*

A. After God had made all other creatures, he created man male and female; formed the body of the man of the dust of the ground, and the woman of the rib of the man; indued them with living, reasonable, and immortal souls; made them after his own image, in knowledg, righteousnes and holines, having the Law of God writen in their hearts, and power to fulfil it, with dominion over the creatures; yet subject to fall.

Q. *What are Gods works of Providence?*

A. Gods works of Providence are, his most holy, wise, and powerful preserving and governing all his creatures, ordering them, and all their actions to his own glory.

Q. *What is Gods Providence toward his Angels?*

A. God by his Providence permited some of the Angels, wilfully and irrecoverably to fal into sin and damnation, limiting and ordering that, and all their sins to his own glory; and established the rest in holines and happines: imploying them all at his pleasure, in the administrations of his power, mercy and justice.

Q. *What was the Providence of God toward man in the e-*

state

ſtate in which he was created?

A. The Providence of God towards man, in the eſtate in which he was created, was the placing him in Paradiſe, appointing him to dreſs it; giving him liberty to eat of the fruit of the earth, putting the creatures under his dominion, and ordaining marriage for his help; affording him communion with himſelf, inſtituting the Sabbath, entering into a Covenant of life with him, upon condition of perſonall, perfect and perpetual obedience, of which the Tree of Life was a pledg, and forbidding to eate of the Tree of the Knowledg of good and evill, upon pain of death.

Q. *Did man continue in that eſtate wherein God at firſt created him?*

A. Our firſt Parents being left to the freedom of their own will, through the temptation of Satan tranſgreſſed the Commandment of God, in eating the forbidden fruit, and thereby fell from the eſtate of Innocency, wherein they were created.

Q. *Did all mankinde fall in that firſt tranſgreſsion?*

A. The Covenant being made with Adam as a publique perſon, not for himſelf only, but for his poſterity, all mankinde deſcending from him by ordinary generation, ſinned in him, and fell with him in that firſt tranſgreſſion.

Q. *Into what eſtate did the Fall bring mankinde?*

A. The Fall brought mankinde into an eſtate of ſin and miſery.

Q. *What is ſin?*

A. Sin is any want of conformity unto, or tranſgreſſion of any Law of God, given as a rule to the reaſonable creature.

Q. *Wherein conſiſteth the ſinfulneſs of that eſtate whereinto man fell?*

A. The

A. The sinfulnes of that estate whereinto man fell, consisteth in the guilt of *Adams* first sin, the want of that righteousnes wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually, which is commonly called Original sin, and from which do proceed all actual transgressions.

Q. *How is Original sin conveyed from our first Parents unto their posterity?*

A. Original sin is conveyed from our first Parents unto their posterity by natural generation, so as all that proceed from them in that way, are conceived and born in sin.

Q. *What misery did the fall bring upon mankinde?*

A. The Fall brought upon mankinde the loss of Communion with God, his displeasure and curse, so as we are by nature children of wrath, bond-slaves to Satan, and justly lyable to all punishments in this world, and that which is to come.

Q. *What are the punishments of sin in this world?*

A. The punishments of sin in this world, are, either inward, as blindnes of minde, a reprobate sense, strong delusions, hardnes of heart, horror of conscience, and vile affections: or outward, as the curse of God upon the creatures for our sakes, and all other evils that befal us in our bodies, names, estates, relations, and imployments, together with death it self.

Q. *What are the punishments of Sin in the world to come?*

A. The punishments of Sin in the world to come, are everlasting separation from the comfortable presence of God, and most grievous torments in soul and body without intermission, in Hell fire, for ever.

Q. *Doth*

Q. *Doth God leave all mankind to perish in the estate of sin and misery?*

A. God doth not leave all mankind to perish in the estate of sin and misery, into which they fel by the breach of the first Covenant, commonly called the Covenant of Works; but, of his meer love and mercy, delivereth his Elect out of it, and bringeth them into an estate of salvation by the second Covenant, commonly called the Covenant of Grace.

Q. *With whom was the Covenant of Grace made?*

A. The Covenant of Grace was made with Christ, as the second Adam, and in him, with all the Elect, as his seed.

Q. *How is the Grace of God manifested in the second Covenant?*

A. The Grace of God is manifested in the second Covenant, in that he freely provideth and offereth to sinners a Mediator, and life and salvation by him; and requiring Faith as the condition to interest them in him, promiseth and giveth his holy Spirit to all his Elect to work in them that faith, with all other saving graces, and to inable them unto all holy obedience, as the evidence of the truth of their faith and thankfulness to God, and as the way which he hath appointed them to salvation.

Q. *Was the Covenant of Grace always administred after one and the same manner?*

A. The Covenant of Grace was not always administred after the same manner, but the administrations of it under the Old Testament were different from those under the New.

Q. *How was the Covenant of Grace administred under the Old Testament?*

A. The Covenant of Grace was administred under the Old Testament, by promises, Prophecies, Sacrifices, Circumcision

cumcision, the Passover, and other types and ordinances, which did all fore-signifie Christ then to come, and were for that time sufficient to build up the elect in faith in the promised Messiah, by whom they then had full remission of sin, and eternal salvation.

Q. *How is the Covenant of Grace administred under the New Testament?*

A. Under the New Testament, when Christ the substance was exhibited, the same Covenant of Grace was, and still is to be administred in the preaching of the Word, and the administration of the Sacraments of Baptism and the Lords Supper; in which, grace and salvation is held forth in more fulness, evidence, and efficacy, to all Nations.

Q. *Who is the Mediator of the Covenant of Grace?*

A. The only Mediator of the Covenant of Grace is the Lord Jesus Christ, who being the eternal Son of God, of one substance and equal with the Father, in the fulness of time became man, and so was, and continues to be God and man in two intire distinct natures, and one person for ever.

Q. *How did Christ, being the Son of God, become Man?*

A. Christ the Son of God became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance and born of her, yet without sin.

Q. *Why was it requisite that the Mediator should be God?*

A. It was requisite that the Mediator should be God, that he might sustain and keep the humane nature from sinking under the infinite wrath of God, and the power of death; give worth and efficacy to his sufferings, obedience and intercession, and so satisfie Gods justice, procure

cure his favor, purchase a peculiar people, give his Spirit to them, conquer all their enemies; and bring them to everlasting salvation.

Q. *Why was it requisite that the Mediator should be Man?*

A. It was requisite that the Mediator should be Man, that he might advance our nature, perform obedience to the Law, suffer and make intercession for us in our nature, have a fellow-feeling of our infirmities; that we might receive the adoption of sons, and have comfort and access with boldness unto the throne of Grace.

Q. *Why was it requisite that the Mediator should be God and Man in one person?*

A. It was requisite that the Mediator, who was to reconcile God and man, should himself be both God and man, and this is one person, that the proper works of each nature might be accepted of God for us, and relyed on by us, as the works of the whole person.

Q. *Why was our Mediator called Jesus?*

A. Our Mediator was called Jesus, because he saveth his people from their sins.

Q. *Why was our Mediator called Christ?*

A. Our Mediator was called Christ, because he was anointed with the Holy Ghost above measure, and so set apart, and fully furnished with all authority and ability to execute the Offices of Prophet, Priest, and King of his Church in the estate both of his Humiliation and Exaltation.

Q. *How doth Christ execute the Office of a Prophet?*

A. Christ executeth the Office of a Prophet, in his revealing to the Church, in all ages, by his Spirit and Word, in divers ways of administration, the whole will of God in all things concerning their edification and salvation.

Q. *How doth Christ execute the Office of a Priest?*

A. Christ executeth the Office of a Priest, in his once offering himself a Sacrifice without spot to God, to be a reconciliation for the sins of his people, and in making continual intercession for them.

Q. *How doth Christ execute the Office of a King?*

A. Christ executeth the Office of a King, in calling out of the world a people to himself, and giving them Officers, Laws and Censures, by which he visibly governs them; in bestowing saving grace upon his elect, rewarding their obedience, and correcting them for their sins, preserving and supporting them under all their temptations and sufferings, restraining and overcoming all their enemies, and powerfully ordering all things for his own glory and their good; and also in taking vengeance on the rest, who know not God, and obey not the Gospel.

Q. *What was the estate of Christs Humiliation?*

A. The estate of Christs Humiliation was, that low condition, wherein, he, for our sakes, emptying himself of his glory, took upon him the form of a servant in his conception and birth, life, death, and after his death until his resurrection.

Q. *How did Christ humble himself in his Conception and Birth?*

A. Christ humbled himself in his Conception and Birth, in that, being from all eternity the Son of God, in the bosome of the Father, he was pleased in the fulnes of time to become the Son of man, made of a woman of low estate, and to be born of her, with divers circumstances of more then ordinary abasement.

Q. *How did Christ humble himself in his life?*

A. Christ humbled himself in his life, by subjecting himself to the Law, which he perfectly fulfilled, and by con-

conflicting with the indignities of the world, temptations of *Satan*, and infirmities in his flesh, whether common to the nature of man, or particularly accompanying that his low condition.

Q. *How did Christ humble himself in his death?*

A. Christ humbled himself in his death, in that having been betrayed by *Judas*, forsaken by his Disciples, scorned and rejected by the World; condemned by *Pilate*, and tormented by his persecutors, having also conflicted with the terrors of death, and the powers of darkness, felt and born the weight of Gods wrath; he laid down his life an offering for sin, enduring the painful, shameful, and cursed death of the Cross.

Q. *Wherein consisted Christs humiliation after his death?*

A. Christs humiliation after his death, consisted in his being buried, and continued in the state of the dead, and under the power of death till the third day, which hath been otherwise expressed in these words, *he descended into Hel.*

Q. *What was the estate of Christs Exaltation?*

A. The estate of Christs Exaltation comprehendeth his Resurrection, Ascension, Sitting at the right hand of the Father, and his coming again to judg the world.

Q. *How was Christ exalted in his Resurrection?*

A. Christ was exalted in his Resurrection, in that, not having seen corruption in death, of which it was not possible for him to be held; and having the very same body in which he suffered, with the essential properties thereof, but without mortality and other common infirmities belonging to this life, really united to his soul, he rose again from the dead the third day, by his own power; whereby he declared himself to be the Son of God, to have satisfied divine justice, to have vanquished death, and him that had the power of it, and to be Lord of quick

and dead, all which he did as a publike person the head of his Church, for their Justification, quickning in grace, support against enemies, and to assure them of their resurrection from the dead at the last day.

Q. *How was Christ exalted in his Ascension?*

A. Christ was exalted in his Ascention, in that, having after his Resurrection often appeared unto, and conversed with his Apostles, speaking to them of the things pertaining to the Kingdom of God, and giving them commission to preach the Gospel to all nations; fourty days after his resurrection, he, in our nature, and as our head, triumphing over enemies, visibly went up into the highest heavens, there to receive gifts for men to raise up our affections thither, and to prepare a place for us, where himself is, and shall continue till his second coming at the end of the world.

Q. *How is Christ exalted in his sitting at the right hand of God?*

A. Christ is exalted in his sitting at the right hand of God, in that, as God man he is advanced to highest favor with God the Father, with all fulness of joy, glory and power over all things in heaven and earth, and doth gather and defend his Church, and subdue their enemies, furnisheth his Ministers and people with gifts and graces, and maketh intercession for them.

Q. *How doth Christ make Intercession?*

A. Christ maketh Intercession, by his appearing in our nature continually before the Father in heaven, in the merit of his obedience and sacrifice on earth, declaring his will to have it applied to all beleevers, answering all accusations against them, procuring for them quiet of conscience, notwithstanding daily failings, access with boldness to the throne of Grace, and acceptance of their persons and services.

Q. *How*

Q. *How is Christ to be exalted in his coming again to judg the world?*

A. Christ is to be exalted in his coming again to judg the world, in that, he who was unjustly judged and condemned by wicked men, shal come again at the last day in great power, and in the full manifestation of his own glory, and of his Fathers, with all his holy Angels, with a shout; with the voyce of the Archangel, and with the trumpet of God; to judg the world in righteousnes.

Q. *What benefits hath Christ procured by his Mediation?*

A. Christ by his Mediation hath procured Redemption, with all other benefits of the Covenant of Grace.

Q. *How do we come to be made partakers of the benefits which Christ hath procured?*

A. We are made partakers of the benefits which Christ hath procured, by the application of them unto us, which is the work especially of God the Holy Ghost.

Q. *Who are made partakers of Redemption by Christ?*

A. Redemption is certainly applyed, and effectually communicated to all those for whom Christ hath purchased it, who are in time by the Holy Ghost inabled to beleeve in Christ according to the Gospel.

Q. *Can they who have never heard the Gospel, and so know not Jesus Christ, nor beleeve in him, be saved by their living according to the light of nature?*

A. They who, having never heard the Gospel, know not Jesus Christ, and beleeve not in him, cannot be saved, be they never so diligent to frame their lives according to the light of nature, or the law of that Religion which they profess; neither is there salvation in any other, but in Christ alone, who is the Saviour only of his body the Church.

Q. *Are all they saved who hear the Gospel and live in the Church?*

A. All

A. All that hear the Gospel and live in the visible Church are not saved, but they only who are true members of the Church invisible.

Q. *What is the visible Church?*

A. The visible Church is a society made up of all such as in all ages and places of the world do profess the true Religion, and of their children.

Q. *What are the special priviledges of the visible Church?*

A. The visible Church hath the priviledg of being under Gods special care and government, of being protected and preserved in all ages, notwithstanding the opposition of all enemies, and of injoying the communion of Saints, the ordinary means of Salvation, offers of grace by Christ to all the members of it in the Ministry of the Gospel, testifying, that whosoever beleeves in him shall be saved, and excluding none that will come unto him.

Q. *What is the Invisible Church?*

A. The Invisible Church is the whole number of the Elect, that have been, are, or shal be gathered into one, under Christ the Head.

Q. *What special Benefits do the members of the Invisible Church enjoy by Christ?*

A. The members of the Invisible Church, by Christ, enjoy Union & Communion with him in grace and glory.

Q. *What is that Union which the Elect have with Christ?*

A. The Union which the Elect have with Christ is the work of Gods grace, whereby they are spiritually & mystically, yet really & inseparably joyned to Christ, as their head and husband; which is done in their effectual calling.

Q. *What is effectual calling?*

A. Effectual Calling is the work of Gods almighty power and grace, whereby, out of his free and especial love to his Elect, and from nothing in them moving him there-

thereunto, he doth in his accepted time, invite and draw them to Jesus Christ by his Word and Spirit, savingly, inlightening their minds, renewing and powerfully determining their wils, so as they, although in themselves dead in sin, are hereby made willing and able freely to answer his call, and to accept and imbrace the grace offered and conveyed therein.

Q. *Are the Elect only effectually called?*

A. All the Elect, and they only, are effectually called; although others may be, and often are, outwardly called by the Ministry of the Word, and having some common operations of the Spirit, who, for their wilfull neglect and contempt of the grace offered to them, being justly left in their unbelief, do never truly come to Jesus Christ.

Q. *What is the Communion in Grace, which the members of the Invisible Church have with Christ?*

A. The Communion in grace, which the members of the Invisible Church have with Christ, is, their partaking of the vertue of his Mediation, in their Justification, Adoption, Sanctification, and what ever else in this life manifests their Union with him.

Q. *What is Justification?*

A. Justification is an act of Gods free grace unto sinners, in which he pardoneth all their sins, accepteth and accounteth their persons righteous in his sight, not for any thing wrought in them, or done by them, but only for the perfect obedience, and full satisfaction of Christ, by God imputed to them, and received by Faith alone.

Q. *How is Justification an act of Gods free Grace?*

A. Although Christ by his Obedience and Death, did make a proper, real, and full satisfaction to Gods Justice, in the behalf of them that are justified; yet, in as much as God accepteth the satisfaction from a surety, which

he might have demanded of them, did provide this surety, his owne onely Son, imputing his righteousnesse to them, and requiring nothing of them for their Justification but Faith, which also is a gift, their Justification is, to them, of free grace.

Q. *What is Justifying Faith?*

A. Justifying Faith is a saving grace, wrought in the heart of a Sinner, by the Spirit and word of God, whereby, he being convinced of his sin and misery, and of the disability in himself and all other creatures, to recover him out of his lost condition, not onely assenteth to the truth of the promise of the Gospell, but receiveth and resteth upon Christ and his Righteousnesse, therein held forth for pardon of sin, and for the accepting and accounting of his person righteous in the sight of God for salvation.

Q. *How doth Faith Justifie a Sinner in the sight of God?*

A. Faith justifies a Sinner in the sight of God, not because of those other graces which do always accompany it, or of good works that are the fruits of it, nor as if the grace of Faith, or any act thereof, were imputed to him for his Justification; but only as it is an instrument, by which he receiveth and applyeth Christ and his righteousnesse.

Q. *What is Adoption?*

A. Adoption is an act of the free grace of God, in, and for his only Son, Jesus Christ, whereby, all those that are justified, are received into the number of his children, have his Name put upon them, the Spirit of his Son given to them, are under his fatherly care and dispensations, admitted to all the Liberties and Privileges of the Sons of God, made heires of all the promises, and fellow heires with Christ in glory.

Q. *what*

Q. *What is Sanctification?*

A. Sanctification is a work of Gods grace, whereby they, whom God hath, before the Foundation of the world, chosen to be holy, are in time, through the powerful operation of his Spirit, applying the death and resurrection of Christ unto them, renewed in their whole man after the Image of God; having the seeds of Repentance unto life, and of all other saving graces, put into their hearts, and those graces so stirred up, increased and strengthened, as that they more and more dye unto sin, and rise unto newness of life.

Q. *What is Repentance unto life?*

A. Repentance unto life, is a saving grace wrought in the heart of a sinner, by the Spirit and Word of God, whereby, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, and upon the apprehension of Gods mercy in Christ to such as are penitent, he so grieves for, and hates his sins, as that he turns from them all to God, purposing and endeavoring constantly to walk with him in all the ways of new obedience.

Q. *Wherein do Justification and Sanctification differ?*

A. Although Sanctification be inseparably joyned with Justification; yet they differ, in that, God in Justification imputeth the righteousness of Christ, in Sanctification his Spirit infuseth grace, and enableth to the exercise thereof; in the former sin is pardoned, in the other it is subdued; the one doth equally free all Beleevers from the revenging wrath of God, and that perfectly in this life, that they never fal into condemnation; the other is neither equal in all, nor in this life perfect in any, but growing up to perfection.

Q. *Whence ariseth the imperfection of Sanctification in Beleevers?*

A. The

A. The imperfection of Sanctification in Beleevers, ariseth from the remnants of sin, abiding in every part of them, and the perpetual lustings of the flesh against the spirit, whereby they are often foiled with temptations, and fall into many sins, are hindered in all their spiritual services, and their best works are imperfect and defiled in the sight of God.

Q. May not true Beleevers, by reason of their imperfections, and the many temptations and sins they are overtaken with, fal away from the state of Grace?

A. True Beleevers, by reason of the unchangeable love of God, and his decree and Covenant to give them perseverance, their inseparable Union with Christ, his continual intercession for them, and the spirit and seed of God abiding in them, can neither totally nor finally fall away from the state of grace, but are kept by the power of God through faith unto salvation.

Q. Can true Beleevers be infallibly assured, that they are in the estate of grace, and that they shal persevere therein unto salvation?

A. Such as truly beleeve in Christ, and endeavor to walk in all good conscience before him, may, without extraordinary revelation, by faith, grounded upon the truth of Gods promises, and by the spirit enabling them to discern in themselves those graces to which the promises of life are made, and bearing witness with their spirits, that they are the children of God, be infallibly assured that they are in the estate of grace, and shal persevere therein unto salvation.

Q. Are all Beleevers at all times assured of their present being in the estate of grace, and that they shal be saved?

A. Assurance of grace and salvation not being of the essence of faith, true Beleevers may wait long before they

obtain

obtain it, and after the enjoyment thereof, may have it weakened and intermitted through manifold diſtempers, ſins, temptations and deſertions; yet are they never left without ſuch a preſence and ſupport of the Spirit of God, as keeps them from ſinking into utter deſpair.

Q. *What is the Communion in Glory, which the members of the Inviſible Church have with Chriſt?*

A. The communion in glory, which the members of the Inviſible Church have with Chriſt is, in this life, immediately after death, and at laſt, perfected at the Reſurrection and day of Judgement.

Q. *What is the communion in glory with Chriſt, which the members of the Inviſible Church enjoy in this life?*

A. The members of the Inviſible Church have communicated to them in this life, the firſt fruits of glory with Chriſt, as they are members of him, their head, and ſo in him, are intereſſed in that glory which he is fully poſſeſſed of; and as an earneſt thereof, enjoy the ſenſe of Gods love, peace of Conſcience, joy in the Holy Ghoſt, and hope of glory; as on the contrary, the ſenſe of Gods revenging wrath, horror of conſcience and a fearful expectation of judgement, are, to the wicked, the beginning of their torments, which they ſhall endure after death.

Q. *Shal all men dye?*

A. Death being threatned as the wages of ſin, it is appointed unto all men once to die, for that all have ſinned.

Q. *Death being the wages of ſin, why are not the righteous delivered from death, ſeeing all their ſins are forgiven in Chriſt?*

A. The righteous ſhall be delivered from death it ſelf at the laſt day, and even in death, are delivered from the ſting and curſe of it, ſo that, although they die, yet it is out

of Gods love, to free them perfectly from sin and misery, and to make them capable of further communion with Christ in glory, which they then enter upon.

Q. *What is the communion in glory with Christ, which the members of the invisible Church injoy immediatly after death?*

A. The communion in glory with Christ, which the Members of the invisible Church enjoy immediatly after death, is, in that their souls are then made perfect in holiness, and received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies, which even in death continue united to Christ, and rest in their graves as in their beds, till at the last day they be again united to their souls; whereas the souls of the wicked are at death cast into Hell, where they remain in torments and utter darkness, and their bodies kept in their graves, as in their prisons, till the resurrection and judgment of the great day.

Q. *What are we to believe concerning the Resurrection?*

A. We are to believe, that at the last day, there shal be a general Resurrection of the dead, both of the just and unjust; when they that are then found alive, shall in a moment be changed, and the self same bodies of the dead which were laid in the grave, being then again united to their souls for ever, shal be raised up by the power of Christ; the bodies of the just by the spirit of Christ, and by vertue of his Resurrection, as their Head, shal be raised in power, spiritual, incorruptible, and made like to his glorious body; and the bodies of the wicked shal be raised up in dishonor, by him, as an offended Judg.

Q. *What shal immediatly follow after the Resurrection?*

A. Immediatly after the Resurrection shall follow the general and final judgment of Angels and men; the

day

day and houre whereof no man knoweth, that all may watch and pray, and be ever ready for the coming of the Lord.

Q. *what ſhall be done to the wicked at the day of Judgment?*

A. At the day of judgment, the wicked ſhall be ſet on Chriſts left hand, and upon clear evidence, and full conviction of their own conſciences, ſhall have the fearfull, but juſt ſentence of condemnation pronounced againſt them; and thereupon ſhall be caſt out from the favourable preſence of God, and the glorious fellowſhip with Chriſt, his Saints, and all his holy Angells, into Hell, to be puniſhed with unſpeakable torments, both of body and ſoul, with the Devill and his Angels for ever.

Q. *what ſhal be done to the Righteous at the day of Judgment?*

A. At the day of judgment, the Righteous being caught up to Chriſt in the clouds, ſhal be ſet on his right hand, and there openly acknowledged and acquitted, ſhal joyn with him in the judging of reprobate Angels and men, and ſhall be received into Heaven, where they ſhal be fully, and for ever, freed from all ſin and miſery, filled with unconceivable joyes, made perfectly holy and happy, both in body and ſoul, in the company of innumerable Saints and holy Angels, but eſpecially, in the immediate viſion and fruition of God the Father, of our Lord Jeſus Chriſt, and of the holy Spirit, to all eternity, and this is the perfect and ful communion which the members of the inviſible Church ſhall injoy with Chriſt in glory, at the Reſurrection and day of Judgment.

Having

Having seen what the Scriptures principally teach us to beleeve concerning God; it follows to consider, what they require as the duty of man.

Q. *WHat is the duty that God requires of man?*

A. The duty which God requireth of man, is obedience to his revealed will.

Q. *what did God at first reveal unto man as the rule of his obedience?*

A. The rule of obedience revealed to Adam in the estate of innocency, and to all mankind in him, beside a speciall command, not to eate of the fruit of the tree of the knowledg of good and evill, was the Morall Law.

Q. *What is the Moral Law?*

A. The Moral Law is the Declaration of the Will of God to mankind, directing and binding every one to personall, perfect and perpetuall conformity and obedience thereunto, in the frame and disposition of the whole man, soul and body, and in performance of all those duties of holiness and righteousness, which he oweth to God and man; promising life upon the fulfilling, and threatning death upon the breach of it.

Q. *Is there any use of the Morall Law to man since the fall?*

A. Although no man, since the fall, can attain to righteousness and life by the Morall Law, yet there is great use thereof, as well common to all men, as peculiar, either to the unregenerate, or the regenerate.

Q. *Of what use is the Moral Law to all men?*

A. The Moral Law is of use to all men, to inform them of the holy Nature and Will of God, and of their duty,

duty, binding them to walk accordingly: to convince them of their disability to keep it, and of the sinfull pollution of their nature, hearts, and lives; to humble them in sense of their sin and misery and thereby help them to a clearer sight of the need they have of Christ, and of the perfection of his obedience.

Q. *What particular use is there of the Morall Law to unregenerate men?*

A. The Morall Law is of use to unregenerate men, to awaken their consciences to fly from wrath to come, and to drive them to Christ; or, upon their continuance in the estate and way of sin, to leave them inexcusable, and under the curse thereof.

Q. *What speciall use is there of the Morall Law to the regenerate?*

A. Although they that are regenerate, and believe in Christ, be delivered from the Morall Law as a Covenant of works, so as thereby they are neither justified nor condemned; yet, beside the generall uses thereof common to them with all men, it is of speciall use, to shew them how much they are bound to Christ, for his fulfilling it, and enduring the curse thereof in their stead, and for their good; and thereby to provoke them to more thankfulnesse, and to expresse the same in their greater care to conforme themselves thereunto as the rule of their obedience.

Q. *Where is the Morall Law summarily comprehended?*

A. The Morall Law is summarily comprehended in the ten Commandments, which were delivered by the voice of God upon the mount *Sinai*, and written by him in two tables of stone, and are recorded in the 20th chapter of *Exodus*; the four first Commandments containing our duty to God, and the other six our duty to man.

Q. *What rules are to be observed for the right understanding of the ten Commandements.*

A. For the right understanding of the ten Commandements, these rules are to be observed.

That the Law is perfect, & bindeth every one to full conformity in the whole man unto the righteousnes thereof, and unto intire obedience, for ever; so as, to require the utmost perfection of every duty, and to forbid the least degree of every sin.

That it is spirituall; and so, reacheth the Understanding, Will, Affections, and all other powers of the soule, as well as words, workes, and gestures.

That one and the same thing, in divers respects, is required or forbidden in severall Commandments.

That, as, where a duty is commanded, the contrary sin is forbidden; and, where a sin is forbidden, the contrary duty is commanded: so, where a promise is annexed, the contrary threatning is included: and, where a threatning is annexed, the contrary promise is included.

That, what God forbids, is at no time to be done, what he commands, is alwaies our duty, yet every particular duty is not to be done at all times.

That, under any sin or duty, all of the same kind are forbidden or commanded, together with all the causes, meanes, occasions, & appearances thereof, & provocations thereunto.

That, what is forbidden or commanded to our selves, we are bound, according to our places, to endeavour that it may be avoided or performed by others, according to the duty of their places.

That, in what is commanded to others, we are bound according to our places and callings to be helpfull to them, and to take heed of partaking with others in what is forbidden them.

Q. *What speciall things are we to consider in the ten Commandements?*

A. We are to consider in the ten Commandements, the Preface, the substance of the Commandements themselves and severall Reasons annexed to some of them the more to inforce them.

Q. *What is the Preface to the Commandements?*

A. The Preface to the Commandements is contained in these words [I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage] wherein God manifesteth his soveraignty, as being Jehovah, the eternall, immutable, and almighty God, having his Being in and of himselfe, and giving being to all his words and works; and that he is a God in Covenant, as with Israel of old, so with all his people; who, as hee brought them out of their bondage in Egypt, so he delivereth us from our spirituall thraldom; and that therefore we are bound to take him for our God alone, and to keep all his Commandements.

Q. *What is the summe of the four Commandements which contain our duty to God?*

A. The summe of the four Commandements containing our duty to God, is, to love the Lord our God with all our heart, & with all our soul, and with all our strength, and with all our minde.

Q. *Which is the first Commandement?*

A. The first Commandement is, Thou shalt have no other gods before me.

Q. *What are the duties required in the first Commandement?*

A. The duties required in the first Commandement, are, the knowing and acknowledging of God to be the onely true God, and our God; and to worship and glorifie him accordingly: by thinking, meditating, remembring, highly esteeming, honouring, adoring, choosing, loving, desiring, fearing of him, believing him, trusting, hoping, delighting,

rejoycing in him, being zealous for him, calling upon him, giving all praiſe and thanks, and yielding all obedience and ſubmiſſion to him, with the whole man, being carefull in all things to pleaſe him, and ſorrowfull when in any thing hee is offended, and walking humbly with him.

Q. *What are the ſins forbidden in the firſt Commandement?*

A. The ſins forbidden in the firſt Commandement, are, Atheiſme, in denying, or not having a God; Idolatry in having, or worſhipping more gods then one, or any with, or in ſtead of, the true God; the not having and avouching him for God, and our God; the omiſſion or neglect of any thing due to him required in this Commandement; ignorance, forgetfulneſſe, miſapprehenſions, falſe opinions, unworthy, and wicked thoughts of him, bold and curious ſearching into his ſecrets; all profaneſſe, hatred of God, ſelf-love, ſelf-ſeeking, and all other inordinate and immoderate ſetting of our minde, will, or affections, upon other things, and taking them off from him in whole or in part; vain credulity, unbeliefe, hereſie, misbeliefe, diſtruſt, deſpair, incorrigibleneſſe, inſenſibleneſſe under judgements, hardneſſe of heart, pride, preſumption, carnall ſecurity, tempting of God, uſing unlawfull means, and truſting in lawfull means, carnall delights and joyes; corrupt, blinde, and indiſcreet zeale; lukewarmneſſe, and deadneſſe in the things of God; eſtranging our ſelves, and apoſtatizing from God; praying or giving any religious worſhip to Saints, Angels, or any other creatures; all compacts, and conſulting with the devill, and harkening to his ſuggeſtions; making men the Lords of our faith and conſcience; ſlighting and deſpiſing God, and his Commands; reſiſting, and grieving of his Spirit, diſcontent, and impatience at his diſpenſations, charging him fooliſhly for the evils he inflicts on us; and aſcribing the praiſe of any good we either are, have, or

can

can do, to fortune, Idols, our ſelves, or any other creature.

Q. *what are we eſpecially taught by theſe words* [before me] *in the firſt Commandement?*

A. Theſe words before me, or before my face, in the firſt Commandement, teach us, that God who ſeeth all things takes ſpeciall notice of, and is much diſpleaſed with the ſin of having any other God; that ſo it may be an argument to diſſwade from it; and to aggravate it, as a moſt impudent provocation; as alſo to perſwade us to doe, as in his ſight, what ever we do in his ſervice.

Q. *which is the ſecond Commandement?*

A. The ſecond Commandement is [Thou ſhalt not make unto thee any graven image, or any likeneſſe of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou ſhalt not bow down to them, nor ſerve them: for I the Lord thy God am a jealous God; viſiting the iniquity of the fathers upon the children, unto the third & fourth generation, of them that hate me; and ſhewing mercy unto thouſands, of them that love me, & keep my Commandments.]

Q. *What are the duties required in the ſecond Commandment?*

A. The duties required in the ſecond Commandment, are, the receiving, obſerving, and keeping pure and entire, all ſuch religious worſhip & ordinances as God hath inſtituted in his word: particularly, Prayer, and Thankſgiving in the name of Chriſt, the reading, preaching, and hearing of the Word; the adminiſtration & receiving of the Sacraments; Church-government & Diſcipline; the Miniſtery, & maintenance thereof; religious faſting; ſwearing by the name of God, & vowing unto him: As alſo the diſapproving, deteſting, oppoſing all falſe worſhip; & according to each ones place & calling, removing it, & all monuments of idolatry.

Q. *What are the ſins forbidden in the ſecond Commandement?*

A. The

A. The ſins forbidden in the ſecond Commandement, are, all deviſing, counſelling, commanding, uſing and any waies approving any religious worſhip not inſtituted by God himſelf tolerating a falſe Religion; the making any repreſentation of God, of all, or of any of the three Perſons, either inwardly in our minde, or outwardly in any kinde of Image or likeneſſe of any creature whatſoever; all worſhipping of it, or God in it, or by it; the making of any repreſentation of feigned Deities, and all worſhip of them, or ſervice belonging to them; all ſuperſtitious divices, corrupting the worſhip of God, adding to it, taking from it, whether invented and taken up of our ſelves, or received by tradition from others, though under the title of antiquity, cuſtome, devotion, good intent, or any other pretence whatſoever: ſimony, ſacriledge; all neglect, contempt, hindering, and oppoſing the worſhip and ordinances which God hath appointed.

Q. *what are the Reaſons annexed to the ſecond Commandement, the more to enforce it?*

A. The Reaſons annexed to the ſecond Commandement, the more to enforce it, contained in thoſe words [For] the Lord thy God am a jealous God, viſiting the iniquities of the fathers upon the children, unto the third and fourth generation, of them that hate me; and ſhewing mercy unto thouſands of them that love me, and keep my Commandements:] are, beſide Gods ſoveraignty over us, and property in us; his fervent-zeale for his own worſhip, and his revengefull indignation againſt all falſe worſhip, as being a ſpirituall whoredome; accounting the breakers of this Commandement ſuch as hate him, and threatning to puniſh them unto divers generations, & eſteeming the obſervers of it ſuch as love him, & keep his commandements ons. promiſing mercy to them unto many generation,

Q. *which*

Q. *which is the third Commandement?*

A. The third Commandment is, Thou ſhalt not take the Name of the LORD thy God in vaine: for the LORD will not hold him guiltleſſe, that taketh his Name in vain.

Q. *What is required in the third Commandement?*

A. The third Commandement requires, that the Name of God, his titles, attributes, ordinances, the word, Sacraments, prayer, oaths, vows, lots, his works, and whatſoever elſe there is whereby he makes himſelfe knowne, bee holily and reverently uſed in thought, meditation, word, writing, by an holy profeſſion, and anſwerable converſation, to the glory of God, and the good of our ſelves and others.

Q. *what are the ſinnes forbidden in the third Commandement?*

A. The ſinnes forbidden in the third Commandement, are, the not uſing of Gods name as is required; and the abuſe of it, in an ignorant, vain, irreverent, profane, ſuperſtitious, or wicked mentioning or otherwiſe uſing his titles, attributes, ordinances, or workes; by blaſphemy, perjury; all ſinfull curſings, oaths vows, and lots violating of our oaths and vows, if lawfull, and fulfilling them, if of things unlawfull; murmuring and quarelling at, curious prying into and miſapplying of Gods decrees and providences; miſinterpreting, miſapplying, or any way perverting the word, or any part of it, to profane jeſts, curious or improfitable queſtions, vaine janglings, or the maintaining of falſe doctrines; abuſing it, the creatures, or any thing contained under the name of God, to charmes, or ſinfull luſts and practiſes; the maligning, ſcorning, reviling, or any wayes oppoſing of Gods truth, grace, and wayes; making profeſſion of Religion in hypocriſie, or for ſiniſter ends;

being

being ashamed of it, or a shame to it, by uncomfortable, unwise, unfruitfull, and offensive walking, or backsliding from it.

Q. *What Reasons are annexed to the third Commandement?*

A. The Reasons annexed to the third Commandement in these words [The LORD thy God] and [For the LORD will not hold him guiltlesse that taketh his name in vaine;] are, because he is the LORD, and our God, and therefore his Name is not to be profaned, or any way abused by us, especially, because hee will be so farre from acquitting and sparing the transgressours of this Commandement, as that he will not suffer them to escape his righteous judgement, albeit many such escape the censures and punishments of men.

Q. *Which is the fourth Commandement?*

A. The fourth Commandement is, [Remember the Sabbath day to keep it holy: six daies shalt thou labour, and doe all thy work: but the seventh day is the Sabbath of the LORD thy God: in it thou shalt not doe any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattell, nor thy stranger that is within thy gates: for in six dayes the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the LORD blessed the Sabbath day, and hallowed it.]

Q. *What is required in the fourth Commandement?*

A. The fourth Commandment requireth of all men, the sanctifying, or keeping holy to God, such set time as hee hath appointed in his word; expressly, one whole day in seven, which was the seventh from the beginning of the world to the resurrection of Christ, and the first day of the week ever since, and so to continue to the end of the world, which is the Christian Sabbath, and in the New Testament called the Lords day.

Q. *How*

Q. *How is the Sabbath, or Lords day, to be ſanctified?*

A. The Sabbath or Lords day is to be ſanctified, by an holy reſting all the day, not onely from ſuch works as are at all times ſinfull, but even from ſuch worldly imployments and recreations as are on other daies lawfull, and making it our delight to ſpend the whole time (except ſo much of it as is to be taken up in works of neceſſity and mercy) in the publique and private exerciſes of Gods worſhip; and to that end we are to prepare our hearts, and with ſuch foreſight, diligence and moderation, to diſpoſe, and ſeaſonably to diſpatch our worldly buſineſſe, that we may be the more free and fit for the duties of that day.

Q. *Why is the charge of keeping the Sabbath, more ſpecially directed to governours of families, and other ſuperiours?*

A. The charge of keeping the Sabbath is more ſpecially directed to governours of families and other ſuperiours, becauſe they are bound not only to keep it themſelves but to ſee that it be obſerved by all thoſe that are under their charge; and becauſe they are prone oft-times to hinder them by imployments of their owne.

Q. *What are the ſins forbidden in the fourth Commandment?*

A. The ſins forbidden in the fourth Commandement, are all omiſſions of the duties required; all careleſſe, negligent, and unprofitable performing of them, and being weary of them; all profaning the day by idleneſſe, and doing that which is in it ſelfe ſinfull, and by all needleſſe works, words, and thoughts about our worldly imployments and recreations.

Q. *What are the Reaſons annexed to the fourth Commandement, the more to enforce it?*

A. The Reaſons annexed to the fourth Commandement, the more to enforce it, are taken from the equity of it, God allowing us ſix dayes of ſeven for our own affaires,

and reſerving but one for himſelfe, in theſe words, [Six daies ſhalt thou labour, and doe all thy worke;] from Gods challenging a ſpeciall propriety in that day, [The ſeventh day is the Sabbath of the LORD thy God;] from the example of God, who in ſix dayes made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day; and from that bleſſing which God put upon that day, not onely in ſanctifying it to be a day for his ſervice, but in ordaining it to be a meanes of bleſſing to us in our ſanctifying it; [wherefore the LORD bleſſed the Sabbath day, and hallowed it.]

Q. *Why is the word* Remember *ſet in the beginning of the fourth Commandement?*

A. The word Remember is ſet in the beginning of the fourth Commandement, partly becauſe of the great benefit of remembring it; we being thereby helped in our preparation to keep it, and, in keeping it, better to keep all the reſt of the Commandements, and to continue a thankfull remembrance of the two great benefits of Creation and Redemption, which containe a ſhort abridgement of Religion: and partly becauſe we are very ready to forget it; for that there is leſſe light of nature for it, and yet it reſtraineth our naturall liberty in things at other times lawfull; that it cometh but once in ſeven dayes, and many worldly buſineſſes come between, and too often take off our mindes from thinking of it, either to prepare for it, or to ſanctifie it; and that Sathan with his inſtruments much labour to blot out the glory, and even the memory of it, to bring in all irreligion and impiety.

Q. *What is the ſumme of the ſix Commandements, which contain our duty to man?*

A. The ſumme of the ſix Commandements, which contain our duty to man, is, to love our neighbor as our ſelves,

and

and to doe to others what we would have them doe to us.

Q. *Which is the fifth Commandement?*

A. The fifth Commandement is, **Honour thy father and thy mother; that thy daies may be long upon the land which the LORD thy God giveth thee.**

Q. *Who are meant by Father and Mother, in the fifth Commandement?*

A. By Father and Mother, in the fifth Commandement, are meant not onely naturall parents, but all ſuperiours in age and guifts, and eſpecially ſuch as by Gods ordinance are over us in place of authority, whether in Family, Church, or Common-wealth.

Q. *Why are Superiours ſtiled, Father and Mother?*

A. Superiours are ſtiled Father and Mother, both to teach them in all duties towards their inferiours, like naturall parents, to expreſſe love and tenderneſſe to them: according to their ſeverall relations: and to work inferiours to a greater willingneſſe and chearfulneſſe in performing their duties to their ſuperiours as to their parents.

Q. *What is the generall ſcope of the fifth Commandement?*

A. The generall ſcope of the fifth Commandement, is, the performance of thoſe duties which we mutually owe in our ſeverall relations, as Inferiours, Superiours, Equals.

Q. *What is the Honour that Inferiours owe to their Superiours?*

A. The Honour which Inferiours owe to their Superiours, is, all due reverence, in heart, word, and behaviour; prayer, and thankſgiving for them; imitation of their vertues and graces; willing obedience to their lawfull commands and counſels; due ſubmiſſion to their corrections; fidelity to, defenſe & maintenance of their perſons and authority according to their ſeverall ranks and the nature of their places; bearing with their infirmities, and covering them in love; that ſo they may be an honour to them and to their government.

Q. *what are the ſins of Inferiours againſt their Superiours?*

A. The ſins of Inferiours againſt their Superiours, are, all neglect of the duties required toward them; envying at, contempt of, and rebellion againſt their perſons and places in their lawfull counſels, commands, and corrections; curſing mocking, & all ſuch refractory & ſcandalous carriage, as proves a ſhame & diſhonour to them & their goverment.

Q. *what is required of Superiours toward their Inferiours?*

A. It is required of Superiours, according to that power they receive from God, and that relation wherein they ſtand, to love, pray for, and bleſſe their inferiours; to inſtruct, counſell and admoniſh them; countenancing, commending and rewarding ſuch as doe well; diſcountenancing, reproving and chaſtiſing ſuch as doe ill; protecting, and providing for them all things neceſſary for ſoule and body; and by grave, wiſe, holy, and exemplary carriage, to procure glory to God, honour to themſelves, and ſo to preſerve that authority which God hath put upon them.

Q. *What are the ſins of the Superiours?*

A. The ſins of Superiours are, beſide the neglect of the duties required of them, an inordinate ſeeking of themſelves, their own glory, eaſe, profit, or pleaſure; commanding things unlawfull, or not in the power of Inferiours to perform: counſelling encouraging, or favouring them in that which is evill; diſſwading, diſcouraging, or diſcountenancing them in that which is good; correcting them unduly; careleſſe expoſing or leaving them to wrong, temptation and danger; provoking them to wrath; or any way diſhonouring themſelves, or leſſening their authority by an unjuſt, indiſcreet, rigorous, or remiſſe behaviour.

Q. *What are the duties of equals?*

A. The duties of equals are, to regard the dignity and worth of each other, in giving honour to goe one before another,

another, and to rejoyce in each others guifts and advancement, as in their own.

Q. *What are the ſins of equals?*

A. The ſins of equals are, beſide the neglect of the duties required, the undervaluing of the worth, envying the guifts, grieving at the advancement or proſperity one of another, and uſurping preheminence one over another.

Q. *What is the Reaſon annexed to the fifth Commandement, the more to enforce it?*

A. The Reaſon annexed to the fifth Commandement, in theſe words, [That thy daies may be long upon the land which the LORD thy God giveth thee,] is, an expreſſe promiſe of long life and proſperite, as far as it ſhall ſerve for Gods glory, and their own good, to all ſuch as keep this Commandement.

Q. *Which is the ſixth Commandement?*

A. The ſixth Commandement is, [Thou ſhalt not kill.]

Q. *What are the duties required in the ſixth Commandement?*

A. The duties required in the ſixth Commandement, are, all carefull ſtudies, and lawfull endeavours to preſerve the life of our ſelves and others; by reſiſting all thoughts, and purpoſes, ſubduing all paſſions, and avoiding all occaſions, temptations and practiſes, which tend to the unjuſt taking away the life of any; by juſt defence thereof againſt violence, patient bearing of the hand of God, quietneſſe of minde, chearfulneſſe of ſpirit, a ſober uſe of meat, drinke, phyſick, ſleep, labor, and recreations; by charitable thoughts, love, compaſſion, meekneſſe, gentleneſſe, kindneſſe, peaceable, milde, and courteous ſpeeches and behaviour, forbearance, readineſſe to be reconciled, patient bearing and forgiving of injuries, and requiting good for evill, comforting and ſuccouring the diſtreſſed, and protecting and defending the innocent.

Q. *What are the ſins forbidden in the ſixth Commandement?*

A. The ſins forbidden in the ſixth Commandement, are, all taking away the life of our ſelves, or of others, except in caſe of publique juſtice, lawfull war, or neceſſary defenſe; the neglecting or withdrawing the lawfull and neceſſary means of preſervation of life; ſinfull anger, hatred, envy, deſire of revenge, all exceſſive paſſions, diſtracting cares, immoderate uſe of meat, drink, labour and recreations; provoking words, oppreſſion, quarrelling, ſtriking, wounding, and whatſoever elſe tends to the deſtruction of the life of any.

Q. *Which is the ſeventh Commandement?*

A. The ſeventh Commandement is, [**Thou ſhalt not commit adultery.**]

Q. *What are the duties required in the 7th Commandement?*

A. The duties required in the ſeventh Commandement, are, Chaſtity in body, minde, affections, words, and behaviour; and the preſervation of it in our ſelves and others; watchfulneſſe over the eyes, and all the ſenſes; temperance, keeping of chaſt company, modeſty in apparell marriage by thoſe that have not the guift of continency; conjugall love, and cohabitation; diligent labour in our callings, ſhunning all occaſions of uncleanneſſe, and reſiſting temptations thereunto.

Q. *What are the ſins forbidden in the ſeventh Commandment?*

A. The ſins forbidden in the ſeventh Commandement, beſide the neglect of the duties required, are, adultery, fornication, rape, inceſt, ſodomy, and all unnaturall luſts, all unclean imaginations, thoughts, purpoſes and affections; all corrupt or filthy communications, or liſtening thereunto; wanton looks, impudent, or light behaviour, immodeſt apparell; prohibiting of lawfull, and diſpenſing with unlawfull marriages; allowing, tolerating, keeping of ſtews,

and

and reſorting to them; intangling vows of ſingle life, undue delay of marriage, having more wives, or husbands than one, at the ſame time; unjuſt divorce, or deſertion; idleneſſe, gluttony, drunkenneſſe, unchaſt company, laſcivious ſongs, books, pictures, dancings, ſtage-playes. and all other provocations to, or acts of uncleanneſſe either in our ſelves or others.

Q. *Which is the eighth Commandement?*

A. The eighth Commandment is [Thou ſhalt not ſteal]

Q. *What are the duties required in the eighth Commandment?*

A. The duties required in the eighth Commandment, are, truth, faithfulneſſe, and juſtice in contracts, and commerce between man and man; rendering to every one his due; reſtitution of goods unlawfully detained from the right owners thereof; giving, and lending freely, according to our abilities, and the neceſſities of others; moderation of our judgements, wils, and affections, concerning worldly goods: a provident care and ſtudy to get, keep, uſe, and diſpoſe thoſe things which are neceſſary and convenient for the ſuſtentation of our nature, and ſutable to our condition; a lawfull calling, and diligence in it: frugality, avoiding unneceſſary law-ſuits and ſuretyſhip, or other like ingagements; and an endeavour by all juſt, and lawfull means, to procure, preſerve & further, the wealth and outward eſtate of others, as well as our own.

Q. *What are the ſins forbidden in the eighth Commandment?*

A. The ſins forbidden in the eighth Commandment, beſide the neglect of the duties required, are, theft, robbery, man-ſtealing, and receiving any thing that is ſtolen; fraudulent dealing, falſe weights and meaſures, removing landmarks; injuſtice and unfaithfulneſſe in contracts between man and man, or in matters of truſt; oppreſſion, extortion, uſury, bribery, vexatious law ſuits, unjuſt incloſures, and depopu-

depopulations; ingrossing commodities to inhance the price, unlawfull callings, and all other unjust, or sinfull wayes of taking, or withholding from our neighbour what belongs to him, or of inriching our selves: covetousnesse, inordinate prizing, and affecting worldly goods; distrustfull, and distracting cares, and studies in getting, keeping, and using them, envying at the prosperity of others: as likewise idlenesse, prodigality, wastfull gaming, and all other wayes whereby we doe unduly prejudice our own outward estate: and defrauding our selves of the due use and comfort of that estate which God hath given us.

Q. *Which is the ninth Commandment?*

A. The ninth Commandment is [Thou shalt not bear false witnesse against thy neighbour.]

Q. *What are the duties required in the ninth Commandement?*

A. The duties required in the ninth Commandement, are, the preserving and promoting of truth between man and man, and the good name of our neighbour as well as our owne: appearing, and standing for, and from the heart, sincerely, freely, cleerly, and fully, speaking the truth, and onely the truth, in matters of judgement and justice, and in all other things whatsoever; a charitable esteem of our neighbours; loving, desiring, and rejoycing in their good name; sorrowing for, and covering of their infirmities; freely acknowledging their guifts and graces; defending their innocency; a ready receiving of a good report, and unwillingnesse to admit of an evill report concerning them; discouraging tale-bearers, flatterers, and slanderers; love, and care of our own good name, and defending it when need requireth, keeping of lawfull promises, studying and practising of whatsoever things are true, honest, lovely, and of good report.

Q. *What*

Q. *What are the sins forbidden in the ninth Commandement?*

A. The sins forbidden in the ninth Commandement, are, all prejudicing the truth and the good name of our neighbours as well as our own, especially in publick judicature, giving false evidence, suborning false witnesses, wittingly appearing and pleading for an evill cause, outfacing and overbearing the truth, passing unjust sentence, calling evill good, and good evil, rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked; forgery, concealing the truth, undue silence in a just cause, and holding our peace when iniquity calleth for either a reproof from our selves, or complaint to others; speaking the truth unseasonably, or maliciously to a wrong end, or perverting it to a wrong meaning, or in doubtfull and equivocal expressions, to the prejudice of truth or justice; speaking untruth, lying, slandering, back-biting, detracting, tale-bearing, whispering, scoffing, reviling, rash, harsh, and partiall censuring, misconstruing intentions, words, and actions, flattering, vain-glorious boasting; thinking or speaking too highly or too meanly of our selves or others, denying the gifts and graces of God, aggravating smaller faults, hiding, excusing or extenuating of sins, when called to a free confession, unnecessary discovering of infirmities, raising false rumours, receiving and countenancing evill reports, and stopping our ears against just defence, evill suspicion, envying or grieving at the deserved credit of any, endeavouring or desiring to impair it, rejoycing in their disgrace and infamy, scornful contempt, fond admiration; breach of lawfull promises, neglecting such things as are of good report, and practising, or not avoyding our selves, or not hindring what we can in others such things as procure an evill name.

Q. *Which is the tenth Commandment?*

A. The tenth Commandment is, [Thou shalt not covet

thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid servant, nor his ox, nor his asse, nor any thing that is thy neighbours.]

Q. *What are the duties required in the tenth Commandement?*

A. The duties required in the tenth Commandement are, such a full contentment with our own condition, and such a charitable frame of the whole soul toward our neighbour, as that all our inward motions and affections touching him tend unto and further all that good which is his.

Q. *What are the sins forbidden in the tenth Commandment?*

A. the sins forbidden in the tenth Commandment, are, discontentment with our own estate, envying and grieving at the good of our neighbours, together with all inordinate motions and affections to any thing that is his.

Q. *Is any man able perfectly to keep the Commandments of God?*

A. No man is able, either of himself, or by any grace received in this life, perfectly to keep the Commandements of God, but doth daily break them in thought, word, and deed.

Q. *Are all transgressions of the Law of God equally hainous in themselves, and in the sight of God?*

A. All transgressions of the Law of God are not equally hainous; but some sins in themselves, and by reason of severall aggravations, are more hainous in the sight of God then others.

Q. *What are those aggravations that make some sins more hainous then others?*

A. Sins receive their aggravations.

From the persons offending; if they be of riper age, greater experience, or grace; eminent for profession, gifts, place, office; guides to others, and whose example is likely to be followed by others.

From the parties offended; if immediately against God, his attributes and worship; against Christ, and his grace; the holy

holy Spirit, his witneſſe and workings; againſt Superiours, men of eminency, and ſuch as we ſtand eſpecially related and ingaged unto; againſt any of the Saints, particularly weak brethren, the ſouls of them, or any other, and the common good of all or many.

From the nature and quality of the offence; if it be againſt the expreſſe letter of the Law, break many commandements, contain in it many ſins, if not onely conceived in the heart, but breaks forth in words and actions, ſcandalize others, and admit of no reparation; if againſt means, mercies, judgements, light of nature, conviction of conſcience, publick or private admonition, cenſures of the Church, civill puniſhments, and our own prayers, purpoſes, promiſes, vows, covenants, and ingagements to God or men; if done deliberately, wilfully, preſumptuouſly, impudently, boaſtingly, maliciouſly, frequently, obſtinately, with delight, continuance, or relapſing after repentance.

From circumſtances of time and place; if on the Lords day, or other times of divine worſhip, or immediately before or after theſe, or other helps to prevent or remedy ſuch miſcarriages; if in publick, or in the preſence of others who are thereby likely to be provoked or defiled.

Q. *What doth every ſin deſerve at the hands of God?*

A. Every ſin, even the leaſt, being againſt the ſoveraignty, goodneſſe, and holineſſe of God, and againſt his righteous law, deſerveth his wrath and curſe both in this life and that which is to come, and cannot be expiated but by the bloud of Chriſt.

Q. *What doth God require of us that we may eſcape his wrath and curſe due to us by reaſon of the tranſgreſſion of the Law?*

A. That we may eſcape the wrath and curſe of God due to us by reaſon of the tranſgreſſion of the Law, he requireth of us repentance toward God, and faith toward our Lord Je-

ſus Chriſt, and the diligent uſe of the outward means whereby Chriſt communicates to us the benefits of his mediation.

Q. *What are the outward means whereby Chriſt communicates to us the benefits of his mediation?*

A. The outward and ordinary means whereby Chriſt communicates to his Church the benefits of his mediation, are, all his Ordinances; eſpecially the Word, Sacraments, and Prayer: all which are made effectuall to the elect for their ſalvation.

Q. *How is the Word made effectuall to ſalvation?*

A. The Spirit of God maketh the Reading, but eſpecially the Preaching of the Word, an effectuall means of enlightning, convincing, and humbling ſinners, of driving them out of themſelves, and drawing them unto Chriſt, of conforming them to his Image, and ſubduing them to his will, of ſtrengthening them againſt temptations and corruptions, of building them up in grace, and eſtabliſhing their hearts in holineſſe and comfort through faith unto ſalvation.

Q. *Is the Word of God to be read by all?*

A. Although all are not to be permitted to reade the Word publickly to the congregation, yet all ſorts of people are bound to read it apart by themſelves, and with their families; to which end the holy Scriptures are to be tranſlated out of the Originall into vulgar Languages.

Q. *How is the Word of God to be read?*

A. The holy Scriptures are to be read with an high and reverent eſteem of them; with a firm perſwaſion that they are the Word of God, and that hee onely can enable us to underſtand them; with deſire to know, beleeve, and obey the will of God revealed in them; with diligence and attention to the matter and ſcope of them; with meditation, application, ſelf denyall, and prayer.

Q. *By whom is the Word of God to be preached?*

A. The

A. The word of God is to be preached onely by such as are sufficiently gifted, and also duly approved, and called to that Office.

Q. *How is the Word of God to be preached by those that are called thereunto?*

A. They that are called to labour in the Ministry of the Word, are to preach sound doctrine, diligently, in season, and out of season; plainly, not in the enticing words of mans wisdom, but in demonstration of the Spirit, and power; faithfully, making known the whole counsell of God; wisely applying themselves to the necessities and capacities of the hearers; zealously, with fervent love to God, and the souls of his people; sincerily, aiming at his glory, and their conversion, edification, and salvation.

Q. *What is required of those that hear the Word preached?*

A. It is required of those that hear the Word preached, that they attend upon it with diligence, preparation, and prayer; examine what they hear by the Scriptures; receive the truth with faith, love, meekness and readiness of mind, as the word of God; meditate, and confer of it; hide in their hearts; and bring forth the fruit of it in their lives.

Q. *How doe the Sacraments become effectuall meanes of salvation?*

A. The Sacraments become effectuall means of salvation not by any power in themselves, or any vertue derived from the piety and intention of him by whom they are administred; but onely by the working of the holy Ghost, and the blessing of Christ by whom they are instituted.

Q. *What is a Sacrament?*

A. A Sacrament is an holy Ordinance instituted by Christ in his Church, to signifie, seal, and exhibit unto those that are within the covenant of grace, the benefits of his mediation; to strengthen and increase their faith, and all other graces; to oblige them to obedience; to testifie and cherish

cherish their love and communion one with another; and to distinguish them from those that are without.

Q. *What are the parts of a Sacrament?*

A. The parts of a Sacrament are two; the one an outward and sensible signe, used according to Christs own appointment; the other an inward and spirituall grace thereby signified.

Q. *How many Sacraments hath Christ instituted in his Church under the New Testament?*

A. Under the New Testament Christ hath instituted in his Church onely two Sacraments; Baptism, and the Lords Supper.

Q. *What is Baptisme?*

A. Baptism is a Sacrament of the New Testament, wherein Christ hath ordained the washing with water, in the Name of the Father, and of the Son, and of the Holy Ghost, to be a signe and seal of ingrafting into himself, of remission of sins by his bloud, and Regeneration by his Spirit, of Adoption, and resurrection unto everlasting life; and whereby the parties baptized are solemnly admitted into the visible Church, and enter into an open and professed engagement to be wholly and onely the Lords.

Q. *Unto whom is Baptism to be administred?*

A. Baptism is not to be administred to any that are out of the visible Church, and so strangers from the covenant of promise, till they professe their faith in Christ, and obedience to him: but infants descending from parents, either both, or but one of them professing faith in Christ, and obedience to him, are in that respect within the covenant, and to be baptized.

Q. *How is our Baptism to be improved by us?*

A. The needfull but much neglected duty of improving our Baptism is to be performed by us all our life long; especially

cially in the time of temptation, and when we are present at the administration of it to others; by serious and thankfull consideration of the nature of it, and of the ends for which Christ instituted it, the priviledges and benefits conferred and sealed thereby, and our solemn vow made therein; by being humbled for our sinfull defilement, our falling short of, and walking contrary to the grace of Baptism and our ingagements; by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that Sacrament; by drawing strength from the death and resurrection of Christ, into whom we are baptized, for the mortifying of sin, and quickening of grace; and by endeavouring to live by faith, to have our conversation in holinesse and righteousnesse, as those that have therein given up their names to Christ, and to walk in brotherly love, as being baptized by the same Spirit into one body.

Q. *What is the Lords Supper?*

A. The Lords Supper is a Sacrament of the New Testament, wherein, by giving and receiving bread and Wine, according to the appointment of Jesus Christ, his death is shewed forth, and they that worthily communicate, feed upon his body and bloud, to their spirituall nourishment and growth in grace, have their union and communion with him confirmed, testifie and renew their thankfulnesse and ingagement to God, and their mutuall love and fellowship each with other, as members of the same mysticall body.

Q. *How hath Christ appointed Bread and Wine to be given and received in the Sacrament of the Lords Supper?*

A. Christ hath appointed the Ministers of his Word in the administration of the Sacrament of the Lords Supper, to set apart the Bread and Wine from common use, by the word of institution, thanksgiving, and prayer, to take and break the bread, and to give both the Bread and the Wine

to

to the communicants, who are, by the same appointment, to take, and eat the Bread, and to drink the Wine, in thankfull remembrance that the Body of Christ was broken and given, and his Bloud shed for them.

Q. *How doe they that worthily communicate in the Lords Supper, feed upon the Body and Bloud of Christ therein?*

A. As the Body and Bloud of Christ are not corporally or carnally present in, with, or under the Bread and Wine in the Lords supper; and yet are spiritually present to the faith of the Receiver, no lesse truly and really then the elements themselves are to their outward senses: so they that worthily communicate in the Sacrament of the Lords Supper, do therein feed upon the Body and Bloud of Christ, not after a corporall or carnall, but in a spirituall manner; yet truly and really, while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death.

Q. *How are they that receive the Sacrament of the Lords Supper, to prepare themselves before they come unto it?*

A. They that receive the Sacrament of the Lords Supper, are, before they come, to prepare themselves thereunto, by examining themselves of their being in Christ, of their sins, and wants, of the truth and measure of their knowledge, faith, repentance, love to God and the brethren, charity to all men, forgiving those that have done them wrong; of their desires after Christ, and of their new obedience; and by renewing the exercise of these graces, by serious meditation, and fervent prayer.

Q. *May one who doubteth of his being in Christ, or of his due preparation, come to the Lords Supper?*

A. One who doubteth of his being in Christ, or of his due preparation to the Sacrament of the Lords Supper, may have true interest in Christ, though he be not yet assured thereof; and in Gods account hath it, if he be duly affected

with

with the apprehenſion of the want of it, and unfainedly deſires to be found in Chriſt, and to depart from iniquity: in which caſe (becauſe promiſes are made, and this Sacrament is appointed for the relief even of weak and doubting Chriſtians) hee is to bewail his unbelief, and labour to have his doubts reſolved, and ſo doing, he may and ought to come unto the Lords Supper, that he may be further ſtrengthened.

Q. *May any who profeſſe the faith, and deſire to come to the Lord's Supper, be kept from it.*

A. Such as are found to be ignorant, or ſcandalous, notwithſtanding their profeſſion of the faith, and deſire to come to the Lords Supper, may and ought to be kept from that Sacrament by the power which Chriſt hath left in his Church, untill they receive inſtruction, and manifeſt their reformation.

Q. *What is required of them that receive the Sacrament of the Lords Supper in the time of the adminiſtration of it?*

A. It is required of them that receive the Sacrament of the Lords Supper, that during the time of the adminiſtration of it, with all holy reverence and attention they wait upon God in that Ordinance, diligently obſerve the Sacramental elements and actions, heedfully diſcern the Lords Body, and affectionately meditate on his death and ſufferings, and thereby ſtir up themſelves to a vigorous exerciſe of their graces, in judging themſelves, and ſorrowing for ſin, in earneſt hungring and thirſting after Chriſt, feeding on him by faith, receiving of his fulneſſe, truſting in his merits, rejoycing in his love, giving thanks for his grace, in renewing of their Covenant with God, and love to all the Saints.

Q. *What is the duty of Chriſtians after they have received the Sacrament of the Lords Supper?*

A. The duty of Chriſtians after they have received the Sacrament of the Lords Supper, is ſeriouſly to conſider how

they have behaved themselves therein, and with what successe; if they finde quickning and comfort, to blesse God for it, beg the continuance of it, watch against relapses, fulfill their vows, and encourage themselves to a frequent attendance on that Ordinance: but if they finde no present benefit, more exactly to review their preparations to, and carriage at, the Sacrament; in both which, if they can approve themselves to God and their own consciences, they are to wait for the fruit of it in due time; but if they see they have failed in either, they are to be humbled, and to attend upon it afterward with more care and diligence.

Q. *Wherein do the Sacraments of Baptism and the Lords Supper agree?*

A. The Sacraments of Baptism and the Lords Supper agree, in that the Authour of both is God, the spiritual part of both is in Christ and his benefits, both are seals of the same Covenant, are to be dispensed by Ministers of the Gospel, and by none other, and to be continued in the Church of Christ untill his second coming.

Q. *Wherein do the Sacraments of Baptism and the Lords Supper differ?*

A. The Sacraments of Baptism and the Lords Supper differ, in that Baptism is to be administred but once, with water, to be a signe and seal of our regeneration and ingrafting into Christ, and that even to Infants: whereas the Lords Supper is to be administred often, in the Elements of Bread and Wine, to represent and exhibit Christ as spirituall nourishment to the soul, and to confirm our continuance and growth in him, and that onely to such as are of yeers and ability to examine themselves.

Q. *What is Prayer?*

A. Prayer is an offering up of our desires unto God, in the Name of Christ, by the help of his Spirit, with confession

of

of our sins, and thankfull acknowledgement of his mercies.

Q. *Are we to pray to God onely?*

A. God onely being able to search the hearts, hear the requests, pardon the sins, and fulfill the desires of all, and only to be believed in, and worshipped with religious worship, prayer, which is a speciall part thereof, is to be made by all to him alone, and to none other.

Q. *What is it to pray in the Name of Christ?*

A. To pray in the Name of Christ, is, in obedience to his command, and in confidence on his promises, to ask mercy for his sake, not by bare mentioning of his Name, but by drawing our incouragement to pray, and our boldnesse, strength, and hope of acceptance in prayer, from Christ and his mediation.

Q. *Why are we to pray in the Name of Christ?*

A. The sinfulnesse of man, and his distance from God by reason thereof being so great, as that we can have no accesse into his presence without a Mediatour; and there being none in heaven or earth appointed to, or fit for that glorious work but Christ alone; wee are to pray in no other Name but his onely.

Q. *How doth the Spirit teach us to pray?*

A. Wee not knowing what to pray for as wee ought, the Spirit helpeth our infirmities, by enabling us to understand both for whom, and what, and how prayer is to be made; and by working and quickning in our hearts (although not in all persons, nor at all times in the same measure) those apprehensions, affections and graces which are requisite for the right performance of that duty.

Q. *For whom are we to pray?*

A. Wee are to pray for the whole Church of Christ upon earth, for Magistrates and Ministers, for our selves, our brethren; yea, our enemies, and for all sorts of men living,

or that shall live hereafter; but not for the dead, nor for those that are known to have sinned the sin unto death.

Q. *For what things are we to pray?*

A. We are to pray for all things tending to the glory of God, the welfare of the Church, our own or others good; but not for any thing that is unlawfull.

Q. *How are we to pray?*

A. Wee are to pray with an awfull apprehension of the Majestie of God, and deep sense of our owne unworthinesse, necessities, and sins; with penitent, thankfull, and inlarged hearts; with understanding, faith, sincerity, fervency, love, and perseverance; waiting upon him with humble submission to his will.

Q. *What rule hath God given for our direction in the duty of prayer?*

A. The whole Word of God is of use to direct us in the duty of praying; but the speciall rule of direction is that form of prayer which our Saviour Christ taught his Disciples, commonly called the Lords Prayer.

Q. *How is the Lords Prayer to be used?*

A. The Lords Prayer is not onely for direction, as a pattern according to which wee are to make other prayers; but may also be used as a prayer, so that it be done with understanding, faith, reverence, and other graces necessary to the right performance of the duty of prayer.

Q. *Of how many parts doth the Lords Prayer consist?*

A. The Lords Prayer consists of three parts, a Preface, Petitions, and a Conclusion.

Q. *What doth the Preface of the Lords Prayer teach us?*

A. The Preface of the Lords Prayer, contained in these words [Our Father which art in Heaven] teacheth us, when we pray, to draw neer to God with confidence of his fatherly goodnesse, and our interest therein, with reverence, and all

other

other childlike dispositions, heavenly affections, and due apprehensions of his soveraign Power, Majestie, and gracious condescension; as also to pray with and for others.

Q. *What do we pray for in the first Petition?*

A. In the first Petition, which is [Hallowed be thy Name,] acknowledging the utter inability and indisposition that is in our selves and all men to honour God aright; we pray that God would by his grace enable and encline us and others to know, to acknowledge, and highly to esteem him, his titles, attributes, ordinances, word, works, and whatsoever he is pleased to make himself known by, and to glorifie him in thought, word, and deed; that he would prevent and remove Atheisme, ignorance, idolatry, profaneness, and whatsoever is dishonourable to him; and by his over-ruling providence direct and dispose of all things to his own glory.

Q. *What do we pray for in the second Petition?*

A. In the second Petition, which is [Thy Kingdome come,] acknowledging our selves and all mankind to be by nature under the dominion of sin and Satan, wee pray that the Kingdom of sin and Satan may be destroyed, the Gospel propagated throughout the world, the Jews called, the fulnesse of the Gentiles brought in, the Church furnished with all Gospel-Officers and Ordinances, purged from corruption, countenanced and maintained by the civill Magistrate; that the Ordinances of Christ may be purely dispensed and made effectuall to the converting of those that are yet in their sins, and the confirming, comforting, and building up of those that are already converted; that Christ would rule in our hearts here, and hasten the time of his second coming, and our reigning with him for ever; and that he would be pleased so to exercise the Kingdom of his power in all the world, as may best conduce to these ends.

Q. *What do we pray for in the third Petition?*

A. In

A. In the third Petition, which is [Thy will be done on earth as it is in heaven,] acknowledging that by nature we and all men are not onely utterly unable and unwilling to know and do the will of God, but prone to rebell against his Word, to repine and murmure against his Providence, and wholly inclined to doe the will of the flesh, and of the Divell: Wee pray that God would by his Spirit take away from our selves and others all blindnesse, weaknesse, indispositednesse and perverseness of heart, and by his grace make us able and willing to know, doe, and submit to his will in all things, with the like humility, cheerfulnesse, faithfulnesse, diligence, zeal, sincerity, and constancy as the Angels do in heaven.

Q. *What do we pray for in the fourth Petition?*

A. In the fourth Petition, which is [Give us this day our daily bread,] acknowledging that in Adam, and by our own sin, we have forfeited our right to all the outward blessings of this life, and deserve to be wholly deprived of them by God, and to have them cursed to us in the use of them; and that neither they of themselves are able to sustain us, nor we to merit, or by our own industry to procure them, but prone to desire, get, and use them unlawfully: we pray for our selves and others, that both they and we waiting upon the providence of God from day to day in the use of lawfull means, may of his free gift, and as to his Fatherly wisdom shall seem best, enjoy a competent portion of them, and have the same continued and blessed unto us in our holy and comfortable use them, and contentment in them; and be kept from all things that are contrary to our temporall support and comfort.

Q. *What do we pray for in the fifth Petition?*

A. In the fifth Petition, which it, [Forgive us our debts, as we forgive our debters,] acknowledging that wee and all

others

others are guilty both of originall and actuall ſin, and thereby become debters to the Juſtice of God, and that neither wee, nor any other creature can make the leaſt ſatisfaction for that debt: we pray for our ſelves and others, that God of his free grace would, through the obedience and ſatisfaction of Chriſt apprehended and applyed by faith, acquit us both from the guilt and puniſhment of ſin, accept us in his Beloved, continue his favour and grace to us, pardon our daily failings, and fill us with peace and joy, in giving us daily more and more aſſurance of forgiveneſſe; which we are the rather imboldened to ask, and encouraged to expect, when we have this teſtimony in our ſelves, that we from the heart forgive others their offences.

Q. *What do we pray for in the ſixth Petition?*

A. In the ſixth Petition, which is, [**And lead us not into temptation, but deliver us from evill,**] acknowledging, that the moſt wiſe, righteous, and gracious God, for divers holy and juſt ends, may ſo order things, that wee may be aſſaulted, foiled, and for a time led captive by temptations; that Satan, the world, and the fleſh are ready powerfully to draw us aſide and enſnare us; and that wee, even after the pardon of our ſins, by reaſon of our corruption, weakneſſe, and want of watchfulneſſe, are not onely ſubject to be tempted, and forward to expoſe our ſelves unto temptations, but alſo of our ſelves unable and unwilling to reſiſt them, to recover out of them, and to improve them, and worthy to be left under the power of them: wee pray, that God would ſo over-rule the world, and all in it, ſubdue the fleſh, and reſtrain Satan, order all things, beſtow and bleſſe all means of grace, and quicken us to watchfulneſſe in the uſe of them, that wee and all his people may by his Providence be kept from being tempted to ſin, or if tempted, that by his Spirit wee may be powerfully ſupported and enabled

F1310
W1438

abled to ſtand in the hour of temptation; or, when fallen, raiſed again and recovered out of it, and have a ſanctified uſe and improvement thereof: that our ſanctification and ſalvation may be perfected, Satan trodden under our feet, and we fully freed from ſin, temptation, and all evill for ever.

Q. *what doth the Concluſion of the Lords Prayer teach us?*

A. The concluſion of the Lords Prayer, which is [For thine is the Kingdome, the power, and the glory, for ever, Amen.] teacheth us to enforce our Petitions with arguments, which are to be taken not from any worthineſſe in our ſelves, or in any other creature, but from God; and with our prayers to joyn praiſes, aſcribing to God alone eternall ſoveraignty, omnipotency, and glorious excellency; in regard whereof, as he is able and willing to help us, ſo we by faith are imboldened to plead with him that he would, and quietly to rely upon him that he will fulfill our requeſts; and to teſtifie this our deſire and aſſurance, we ſay, *Amen.*

FINIS.